

SPECIMENS
OF
THE TYPES
USED IN MOYES AND BARCLAY'S PRINTING OFFICE.

ALSO,
IMPRESSIONS FROM THE PRESS APPROPRIATED
TO WOOD ENGRAVINGS.



R. Kitton del.

T. Williams sc.

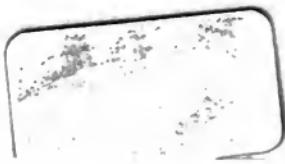
LONDON:

*Specimens of the types commonly
used in Moyes and Barclay's ...*

Moyes and Barclay



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Preserve corr.

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LONDON:
PRINTED BY MOYES AND BARCLAY, CASTLE STREET, LEICESTER SQUARE.

M.DCCC.XXXIX.



SPECIMENS OF THE TYPES

COMMONLY USED IN

MOYES AND BARCLAY'S
PRINTING OFFICE.



SPECIMEN OF IMPRESSIONS FROM THE PRESS APPROPRIATED
TO WOOD ENGRAVINGS.

THE SUBJECTS FROM MR. WIFFEN'S TASSO.



CANTO IV. STANZA IX.—ARMIDA kneeling before GODFREY.



CANTO VI. STANZA CVII.—ERMINIA disguised in CLORIDNA'S ARMOUR.



CANTO XX. STANZA XCVI.—The Combat between the SOLDAN, EDWARD, and GILDIPPE.

SPECIMENS

OF

THE TYPES

COMMONLY USED IN

MOYES AND BARCLAY'S

PRINTING OFFICE,

CASTLE STREET, LEICESTER SQUARE:

ALSO,

Specimens of Wood Engravings.

LONDON:

PRINTED BY

MOYES AND BARCLAY, CASTLE STREET, LEICESTER SQUARE.

M.DCCC.XXXIX.

250. i. 49.

A D D R E S S.

THE decease of the late Mr. MOYES, who established the Printing Office in Castle Street in the year 1831, and who had secured an extensive business by his obliging manners, professional skill, and diligent attention to all its details, as well as to the wishes of his patrons,—has been the occasion of the present firm, “MOYES and BARCLAY,” who hereby appeal to the old connexion, and to their personal friends, by submitting to them the annexed *Specimens*. In doing this, they pledge themselves to follow the example of the Founder of the Office, to the best of their abilities; being persuaded that to insure success in the present age of competition, skill, and enterprise, it is only necessary to deserve it.

Messrs. MOYES and BARCLAY apprise their friends that they have added to the accessories of their establishment some recently invented Machinery, which, while it produces more excellent work than the ordinary methods, secures, what has hitherto been a desideratum in the printing business, promptness and expedition.

ADDRESS.

To the immediate friends of her lamented husband,
Mrs. MOYES takes the present opportunity of returning
her warmest thanks for their valuable services in behalf
of herself and family.

Castle Street, Leicester Square,
October, 1839.

ADVERTISEMENT.

IN a populous City like London, many of the Arts are divided, from the impracticability of obtaining sufficient room for prosecuting their different branches in one establishment; thus, that of Printing is usually practised under two divisions, **BOOK-WORK** and **JOBBING**, because more spacious premises are required for both than Printers generally possess. **MOYES** and **BARCLAY** are, however, enabled to execute, conjointly with **WORKS OF THE GREATEST MAGNITUDE IN THE BOOK FORM**, the equally necessary miscellaneous matters connected with the various professions, the liberal arts, trade and commerce, domestic economy, &c.; such as—

BILLS AND CASES IN PARLIAMENT,
APPEAL CAUSES,
DEEDS AND INDENTURES,
LEASES AND RELEASES,
BONDS AND AGREEMENTS,
ESTATE PARTICULARS,
CHARTER PARTIES,
SHIP BILLS,

BILLS OF LADING,
PRICE-CURRENTS,
CATALOGUES,
CIRCULARS,
CARDS,
HAND-BILLS,
LARGE POSTING BILLS,
&c. &c. &c.

WOOD ENGRAVINGS, AND LETTER-FOUNDERS' SPECIMENS, IN THE FINEST STYLE;
AND EVERY THING WHICH THE PRINTING PRESS IS
ADEQUATE TO PERFORM.

Professional Gentlemen requiring **WORKS SPLENDIDLY EXECUTED**, may realise their wishes in an Office so peculiarly supplied with various and extensive Founts: and from the same circumstance, Public Companies, Insurance Offices, Associated Bodies of every description, Bankers, and Traders, will be enabled to avail themselves of similar facilities. For Magazines, Newspapers, Tracts, Reports of Public Institutions, or other Works of which very large

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impressions are required, their Printing Machines may be employed with much advantage.

Of the WAREHOUSE it may be proper to state, that such attention has been paid to its construction as to insure a SAFE DEPOSIT both for paper and printed books, with a requisite degree of dryness. Security from fire has been obtained by the substitution of hot water for coal fires, by which safe process both this and every other department of the Office is heated; and all the means which could be devised for the observance of order and cleanliness have been carried into successful and complete effect. In this part of the Building are erected HYDRAULIC PRESSES; inventions contributing much to the beauty and neatness of printing, by giving to newly finished Works the desired smoothness, without the deteriorating effects produced by the use of heated iron plates.

In conclusion, M. and B. beg to add, that having laid the foundation of their establishment with care, their continued object will be to infuse that energy and diligence into all the individuals concerned under them, which make their duty and inclination reciprocally advantageous to themselves and the Public: and by the union of physical strength in some, and of intellectual activity and classical attainment in others, they flatter themselves they shall give satisfaction to those who do them the honour to employ them, no less by the fidelity and integrity, than by the accuracy, neatness, and despatch, with which it will be their constant care to mark the execution of the business intrusted to them.

Summary of the Origin of LANGUAGE, WRITING, AND PRINTING.

LANGUAGE.

THE first language, if given by inspiration, as is generally believed, must in its principles have had all the perfection of which language is susceptible; but from the nature of things it could not in its birth have been very copious. The words whereof language is constituted are either proper names, or the signs of ideas and relations. But it cannot be supposed that the all-wise Instructor would load the memories of men with words to denote things then unknown, or with the signs of ideas which they had not acquired. It was sufficient that a foundation was laid of such a nature as would in the progress of time support the largest superstructure, when men should, by enlarged necessities and a wider compass of invention, attain the art of raising a finer fabric by derivation and composition. This would long preserve the language radically the same, though it could not prevent the introduction of different dialects into the various countries over which mankind might spread themselves. In whatever region we may imagine the human race to have been originally placed, the increase of numbers would gradually either lead to a dispersion into various realms and nations, or extend the one nation to a vast distance on every side. In either

SUMMARY OF THE

case mankind would every where meet with new objects, which would occasion the invention of new names ; and as the difference of climate and other natural causes would compel those who moved Eastward or Northward to adopt customs in many respects different from the modes of those who settled in the West and South, a vast number of words would in one country be fabricated, to denote conceptions, which must naturally be unintelligible to the body of the people inhabiting countries where those conceptions were not formed. Thus, even setting aside the consideration of any supernatural dispersion, would various dialects be unavoidably introduced into the original language. And after separate and independent societies were formed, these variations would become more numerous, and the several dialects would deviate yet farther and farther from the idiom and genius of the parent tongue, in proportion to the diversity of manners of the tribes by which they were spoken.

ORIGIN OF WRITING.

WRITING.

1. In the early ages of the world, before language, in its widest range, was completely introduced, converse was perhaps held in great measure by sign and action. But as signs and actions were inadequate to a complete interchange of ideas on many subjects, the whole material creation was called in to aid the yet imperfect powers of intellect. Thus a graphic delineation of a lion, a horse, a dog, a hare, at once conveyed the idea of those creatures; while in the progress of improvement these figures served to express the qualities attributable to each—as fierceness, strength, fidelity, and fear. Every thing in animal and vegetable nature, together with the planets in the heavens, were thus pictured out, till custom and art, by abbreviation or loftier ingenuity, combined to produce a regular Alphabet. An inattention to this natural and easy progress, made the great philosophers PLATO and TULLY conclude, that the very acquisition of an Alphabet was the result of no human contrivance, but a gift of the Gods themselves.

2. Many nations have claimed the honour of this invention. The Greeks ascribed it to the Phœnicians. That the Assyrian, Chaldaic, and Hebrew languages, were, with some modifications, the same, is the general opinion of the learned: and that the alphabets of each are of antediluvian antiquity, appears highly probable; for, had an invention of such vast importance been subsequently made, the author would doubtless have been commemorated in the annals of the country in which he lived. But leaving alone such considerations, which at best can be but conjectural, let it suffice us to observe, that among the European nations certainly we do not find any who pretend to the invention of letters. All of them derived the art from the Greeks or Romans, except the Turks, who

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had it from the Arabians. The Romans never claimed the discovery, but confessed their knowledge to have been received from the Greeks; the Greeks owned that they possessed it from the Phœnicians, who, as well as their colonists the Carthaginians, spoke a dialect of the Hebrew varying little from the original. The Coptic resembles the Greek in most of its characters, and is therefore referred to the same original. The Chaldean, Syriac, and latter Samaritan, are dialects of the Hebrew, without any considerable deviation or many additional words. The Ethiopic differs more from the Hebrew, but less from the Arabic. All these languages have issued from the same stock, as the similarity of their formation and the many roots common to them all sufficiently evince. It appears, then, that all the languages in use among men, which have been conveyed in alphabetical characters, have been those of people connected mediately or immediately with the Hebrews, to whom we are also indebted for the earliest specimens of the communication of ideas by writing.

3. The materials used for writing in the early ages were of great variety:—stone, lead, brass, ivory, box, wax, the skins of animals, and the leaves of certain trees and of aquatic plants. The Tables of the Law were twice written by the finger of GOD on stone [1491 B. C.]—MOSES, by the divine charge, wrote the same in “a book,” to be deposited in the tabernacle of the Ark—and on passing the Jordan [1451 B. C.] the Jewish people were themselves commanded to set up great stones, to plaster them with plaster, and “write upon them all the words of this law.”* Tablets of wood are stated by CALMET to have been used by the Jews from very remote antiquity. The Book of the Law, written by MOSES, was probably on

* A proof that the Hebrew must long have been a written as well as an oral tongue, since it were useless to publish what none could read.

ORIGIN OF WRITING.

skins, it being found eight hundred years after in the form of a roll, precisely answering the description of Hebrew writings given by *Isaiah, Jeremiah, and Ezra*, who wrote in the 7th, 6th, and 5th centuries B. C.—So recently as 1806, Dr. *BUCHANAN* discovered in India a very ancient Hebrew copy of the Pentateuch written on a roll of goat-skin dyed red, measuring forty-eight feet in length, and in breadth twenty. From its then imperfect state Dr. B. conjectured that in its original and complete form its length was not less than ninety feet.—The Works of *HESIOD* were written upon lead; the Egyptians engraved their public documents on tablets of brass; the Laws of *SOLON* were inscribed on the same metal; and the Treaty between the Romans and Carthaginians, at the termination of the first Punic war, B. C. 241, was engraven on brazen tables. The Papyrus, supposed to be alluded to in *Isaiah*, xix. 6, 7,—though erroneously stated to have been first used in the time of *ALEXANDER*,—palm-tree leaves, wax, ivory, and lead, were in common use till the 9th century, when a description of vegetable or cotton paper became known in the East, though familiar to the Chinese for ages previous.—Paper from linen rags was an invention of the 11th century.

SUMMARY OF THE

PRINTING.

1. IN searching for the origin of things, says the learned SIGONIUS,—very indisputably, it must be confessed,—we can begin no higher than the creation of the world and the formation of man ; and if we seek truth, it is no where to be met with in such obvious characters as in the illustrious records of the Hebrews. The BIBLE, then, that book of all books, brings us acquainted with a nation which in the earliest ages surpassed all others in mental illumination ; and with regard to the proficiency of its people in the mechanic and useful arts, we have but to combine the descriptions of the Ark of the Covenant and of SOLOMON's Temple with the early mention of graven and molten images, coins, signets, and brands for the purpose of marking—to be convinced that the arts of Carving, Engraving, Die-sinking, Casting in Metal, and even a species of PRINTING, were coeval with, and some of them perhaps antecedent to, the art of Writing.

2. If these circumstances, of which the truth of Sacred Writ warrants our undoubted belief, be, as we think they are, of a nature to induce our credit of all that is said relative to the knowledge and practice of Printing by the Chinese in the 10th century,* we cannot, we confess, see with what justice the merit of invention can be ascribed to Europeans in the 15th. That the knowledge of any art peculiar to so singular a people as the Chinese should long be restricted to themselves, is matter of no wonder whatever; and though we join in the surprise expressed by more than one ingenious writer, that after the introduction of Wood-engraving from Asia in the 13th century, the nations of Europe should for so many ages walk upon the borders of two important inventions, Typography and

* From *stone*, producing white characters on a black ground.—Wooden blocks were a subsequent invention.

ORIGIN OF PRINTING.

Chalcography, without discovering either,—the fact, in our opinion, goes far to prove that the first idea of Printing in Europe had its origin from the Chinese.*

3. The importance of the event naturally begat an eagerness for notoriety: and the simultaneous attempts in various cities to prosecute or improve the original invention, produced a controversy which shortly justified the remark, that Printing, which gives light to most other things, is itself involved in darkness. Such, indeed, is the fact, if our researches be limited to European history; but, leaning to the opinions of those who give a very remote date and an Eastern origin to the invention, we think it enough to honour the names of the persons who in our hemisphere first engaged in or promoted its revival, appropriating to their proper niche in the Temple of Fame the inventors of separate types, FAUST, GUTTEMBURG, and SHOEFFER, of Mentz—our countrymen, CAXTON, as the introducer, and COPLAND, DAY, GRAFTON, and others, as the improvers of the Art in Britain.

4. So early as 1462, three years after the invention of separate metal types, FAUST, the German artist, had carried the process to such perfection, as to be able to take with him to Paris an impression of the Bible. But such was the ignorance of the times, that on vending the copies of his book, he was imprisoned on suspicion of dealing with familiar spirits, the French having no conception how so many books could be made to agree so unerringly in every letter and point. Nor did FAUST obtain his liberty till he had disclosed the whole secret of his art.

About eight years subsequently, viz. A. D. 1470, Printing was introduced into England, and practised at

* The first book of which there is any certain record was written FIFTEEN centuries BEFORE the birth of Christ—the art of Printing, having lain nearly dormant for ages, was destined to revive in Europe FIFTEEN centuries AFTER Christ:—a curious coincidence, which appears to have escaped the notice of every previous writer on the subject.

SUMMARY OF THE ORIGIN OF PRINTING.

Westminster by WILLIAM CAXTON, under the patronage of the Abbot. The City of London soon followed the example of Westminster; and in a few years presses were established at Oxford, Cambridge, St. Alban's, York, Beverley, Tavistock, Southwark, Canterbury, Ipswich, Worcester, Greenwich, and Norwich.

Hitherto the proficients in the Art had proceeded no farther than the *Gothic* alphabet, as it most resembled the manuscripts of those times; but in 1474, soon after its introduction into Rome and Italy, the Italians produced the *Roman*, and in 1476 the *Greek* type: while two Rabbins in the duchy of Milan first introduced, in 1480, the printed *Hebrew* character.

5. Such is the outline of the history of PRINTING for fifty years after its revival in Europe: in which time so rapid was its diffusion and so great its improvement, that the 16th century may be said to have commenced under auspices eminently glorious. Knowledge and learning, which had been hitherto confined to a few, now opened their benign stores, and dispensed them liberally abroad. Now departed the gloom of ignorance, to usher in the Aurora of intellectual Day. By this happy invention—without which other discoveries would be of very circumscribed utility—past ages are made to live again: every character which adorned them is revived at will: the various regions of the Globe are made to pass before us in review, pouring upon our minds all the wisdom of intellect, the discoveries of philosophy, the experience of time. Great, however, as those benefits are, we shall estimate but imperfectly the blessings derived from the PRESS, unless we extend our view beyond the sphere of merely human science, and contemplate it in its most important and benign aspect, as the great and rapid disseminator of that SACRED TRUTH, with which all are yet to become illuminated !

Y PRINTERS.

		Corrections to be made in margin.
1.	<i>take, to be retained.</i> e good	<i>slit/</i>
2.	<i>from one character to another.</i> o be changed—	
3.	to italic	<i>Ital./</i>
4.	o roman	<i>Rom./</i>
	n type into small capitals	<i>Sm. Caps./</i>
4.	n type into large capitals	<i>Caps./</i>
	nd straight.	
5.	good people	<i>==/</i>
6.	words, so as to make them equi-distant from each other.	
	people were good	<i>##/##/</i>
7.	<i>words for the same reason.</i> he people were good	<i>/ / /</i>
8.	<i>either forward or backward.</i> t The man is true	<i>□/▲/</i>
9.	^ To me and you <i>marks is made to correspond with the distance</i>	<i>└/—/</i>
10.	<i>strophes, and stops.</i> ks	<i>¶/¶/◎</i>
11.	<i>old the right hand margin fail you, you must</i> <i>ould this also fail, make use of top and</i> <i>are to connect the place where the altera-</i>	
12.	<i>the one marked in the margin by a line</i>	
13.	<i>or fresh matter to be inserted, should</i> <i>iece of paper, and corresponding marks</i> <i>are to be inserted.</i>	

This stereotype plates to accompany these Specimens.

Specimens
OF
THE TYPES,
WITH THEIR NAMES, AND THE NAMES OF THE FOUNDERS.

SPECIMENS, &c.

DOUBLE PICA.—CASLON and LIVERMORE, London.

POSTQUAM, diviso regno, legati Africa decessere, et Jugurtha, contra timorem animi, præmia sceleris adeptum sese videt; certum ratus, quod ex amicis apud Numantiam acceperat, omnia Romæ venalia esse, simul et illorum pollicitationibus accusus, quos paulo ante muneribus expleverat, in regnum Atherbalis animum intendit. Ipse acer, bellicosus: at is, quem petebat, quietus, imbellis, placidus ingenio, opportunus in-

SPECIMENS.

GREAT PRIMER.—WILSON and SONS, Glasgow.

juriæ, metuens magis quam metuendus. Igitur ex improviso finis ejus cum magna manu invadit: multos mortalis cum pecore, atque alia præda capit: ædificia incendit; pleraque hostiliter loca cum equitatu accedit. Deinde cum omni multitidine in regnum suum convertit, existumans dolore permotum Atherbalem injurias suas manu vindicaturum, eamque rem belli causam fore. At ille, quod neque se parem armis existumabat, et amicitia populi Romani magis, quam Numidis, fretus erat, legatos ad Jugurtham de injuriis questum misit: qui tametsi contumeliosa dicta retulerant, prius tamen omnia pari decrevit, quam bellum sumere: quia tentatum antea secus cesserat. Neque eo magis

SPECIMENS.

ENGLISH.—MILLER, Edinburgh.

cupido Jugurthæ minuebatur: quippe qui totum ejus regnum animo jam invaserat. Itaque non, ut antea, cum praedatoria manu, sed magno exercitu comparato, bellum gerere cœpit, et aperte totius Numidiæ imperium petere. Caeterum, qua pergebat, urbis, agros vastare, prædas agere, suis animum, hostibus terrorem augere. Atherbal, ubi intelligit eo processum, uti regnum aut relinquendum esset, aut armis retinendum, necessario copias parat, et Jugurthæ obvius procedit. Interim haud longe a mari prope Cirtam oppidum utriusque consedit exercitus: et quia diei extremum erat, prælrium non incepsum.

PICA.—CASLON and LIVERMORE, London.

D'où vient, disois-je à Narbal, que les Phéniciens se sont rendus les maîtres du commerce de toute la terre, et qu'ils s'enrichissent ainsi aux dépens de tous les autres peuples?—Vous le voyez, me répondit-il; la situation de Tyr est heureuse pour le commerce. C'est notre patrie qui a la gloire d'avoir inventé la navigation: les Tyriens furent les premiers, s'il en faut croire ce

SPECIMENS.

SMALL PICA.—CASLON and LIVERMORE.

qu'on raconte de la plus obscure antiquité, qui domptèrent les flots, long-tems avant l'âge de Typhis et des Argonautes tant vantés dans la Grèce : ils furent, dis-je, les premiers qui osèrent se mettre dans un frêle vaisseau à la merci des vagues et des tempêtes, qui sondèrent les abîmes de la mer, qui observèrent les astres loin de la terre, suivant la science des Egyptiens et des Babyloniens ; enfin, qui réunirent tant de peuples que la mer avoit séparés. Les Tyriens sont industrious, patients, laborieux, propres, sobres, et ménagers : ils ont une exacte police ; ils ont parfaitement d'accord entre eux : jamais peuple n'a été plus constant, plus sincère, plus fidèle, plus sûr, plus commode à tous les étrangers.

LONG PRIMER.—CASLON and LIVERMORE.

QUAL sarà, O Amor santissimo ! lingua mortal che degna-
mente laudar ti possa ? Tu bellissimo, buonissimo, sapientissimo,
dalla unione della bellezza, e bontà, e sapienza divina derivi,
e in quella stai, te a quella, per quella come in circolo ritorni.
Tu dolcissimo vincolo del mondo, mezzo tra le cose celesti e

BOURGEOIS.—CASLON and LIVERMORE.

le terrene, con benigno temperamento inclini le virtù superne al governo delle inferiori, e rivolgendo le menti de' mortali al suo Principio, con quello le congiungi. Tu di concordia unisci gli elementi, muovi la natura, a produrre, e ciò che nasce, alla succession della vita. Tu le cose

SPECIMENS.

BREVIER.—CASLON and LIVERMORE.

separate aduni, alle imperfette dai la perfezione, alle dissimili la similitudine, alle inimiche l' amicizia, alla terra i frutti, al mar la tranquillità, al cielo il lume vitale. Tu padre sei de' veri piaceri, della grazie, della pace, della mansuetudine, e benivolenza, inimico della rustica ferità, della ignavia, in somma principio e fine d' ogni bene.

NONPAREIL.—MILLER.

Como la naturaleza humana es compuesta de cuerpo y alma, asi todas nuestras cosas e inclinaciones siguen unas el cuerpo, otras el animo. La hermosura pues, las grandes riquezas, las fuerzas del cuerpo, y demas cosas de esta clase pasan brevemente; pero las esclarecidas obras del ingenio son tan inmortales como el alma. Asimismo, los bienes del cuerpo y de fortuna, como tuvieron principio, tienen su termino; y quanto nace, y se aumenta, llega con el tiempo a envejecer, y muere; el animo es incorruptible, eterno, el que govierna al genero humano, el que lo mueve y lo abraza todo, sin estar sugeto a nadie. Por esto es mas de admirar la depravacion de aquellos, que entregados a los placeres del cuerpo, pasan su vida entre los regalos y el ocio; dexando que el ingenio, que es la mejor y mas noble porcion de nuestra naturaleza, se entorpeca con la desidia y falta de cultura; y mas haviendo, como hai, tantas y tan varias ocupaciones proprias del animo, con las cuales se adquiere suua honra.

PEARL.—MILLER.

There are many more shining qualities in the mind of man, but there is none so useful as *Discertation*; it is this indeed which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice. The cast of mind which is natural to a discreet man, makes him look forward into futurity, and consider what will be his condition millions of ages hence, as well as what it is at present. He knows that the misery or happiness which are reserved for him in another world, loss nothing of their reality by being placed at so great a distance from him. The objects do not appear little to him because they are remote. He considers that those pleasures and pains which lie hid in eternity, approach nearer to him every moment, and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels at this very instant. For this reason he is careful to secure to himself that which is the proper happiness of his nature, and the ultimate design of his being. He carries his thoughts to the end of every action, and considers the most distant as well as the most immediate effects of it. He supersedes every little prospect of gain and advantage which offers itself to him, if he does not find it consistent with his view of an hereafter. In a word, his hopes are full of immortality, his schemes are large and glorious, and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.

SPECIMENS.

ENGLISH SCRIPT.—CASLON and LIVERMORE.

"Thus fell Russell and Sidney, two names that will, it is hoped, be for ever dear to every English heart. When their memory shall cease to be an object of respect and veneration, it requires no spirit of prophecy to foretell that English liberty will be fast approaching to its final consummation. Their deportment was such as might be expected from men who knew themselves to be suffering, not for their crimes, but for their virtues. In courage they were equal; but the fortitude of Russell, who was connected with the world by private and domestic ties, which Sidney had not, was put to the severer trial; and the story of the last days of this excellent man's life, fills the mind with such a mixture of tenderness and admiration, that I know not any scene in history that more powerfully excites our sympathy, or goes more directly to the heart."

Fox's James the Second, p. 50.

SPECIMENS.

GREAT PRIMER BLACK.—FIGGINS.

Our Father which art in heaven,
Hallowed be thy Name: Thy
kingdom come: Thy will be done
in earth, as it is in heaven: Give
us this day our daily bread: And
forgive us our trespasses, as we
forgive them that trespass against
us: And lead us not into tempta-
tion, but deliver us from evil: For
thine is the kingdom, the power,
and the glory, for ever and ever.
Amen.

ENGLISH BLACK.—FIGGINS.

I Believe in God the Father Almighty,
Maker of heaven and earth: And in Jesus
Christ his only Son our Lord, Who
was conceived by the Holy Ghost, Born

SPECIMENS.

of the Virgin Mary, Suffered under
Pontius Pilate, Was crucified, dead, and
buried; He descended into hell; The third
day he rose again from the dead, He
ascended into heaven, And sitteth on the
right hand of God the Father Almighty;
From thence he shall come to judge the
quick and the dead. I believe in the Holy
Ghost; The holy Catholic Church; The
Communion of Saints; The Forgive-
ness of Sins; The Resurrection of the
body, and the life everlasting. Amen.

PICA BLACK.—FIGGINS.

God spake all these words and said; I am
the Lord thy God: Thou shalt have none other
gods but me.

Thou shalt not make to thyself any graven
image, nor the likeness of any thing that is in
heaven above, or in the earth beneath, or in the
water under the earth. Thou shalt not bow
down to them, nor worship them: for I the
Lord thy God am a jealous God, and visit the
sins of the fathers upon the children, unto the

SPECIMENS.

third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

SMALL PICA BLACK.—THOROWGOOD.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

LONG PRIMER BLACK.—FIGGINS.

Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

Thou shalt do no murder.

Thou shalt not commit adultery.

Thou shalt not steal.

BREVIER BLACK.—THOROWGOOD.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

SPECIMENS.

PICA GERMAN.—CASLON and LIVERMORE.

Wahre Zufriedenheit ist kein Werk der Nothwendigkeit, kein Geschenk des Zufalls, kein Eigenthum des Gedankenlosen, oder des Leichtsinnigen, oder des Bösen und Lasterhaften. Sie ist die Frucht vieles Nachdenkens und vieler Uebung, die Frucht ruhiger, edler und mit allen unsrern Gedanken und Empfindungen innig verwebten Grundsähe; die Frucht der Weisheit, der Tugend, der Frömmigkeit; eine Frucht, die nicht auf einmal, sondern nur nach und nach, bei sorgfältiger Wartung und Pflege, zu ihrer völligen Reise gelangt. Zufriedenheit ist eine Sache, die erlernt werden muß, und die nicht ohne viele Aufmerksamkeit, Ueberlegung und Uebung erlernt werden kann.

SMALL PICA SAXON.—CASLON and LIVERMORE.

And" þa peanð eac abnæfed þeor-mod hæleð Oþlac of eaſe, ofer yða-gepealc. ofer ganoteſ bæð, gamol-ſeax hæleð, ƿiſ ȝ ronð-ȝnotor. ofer pæteſa-ȝeðnung. ofer hƿæleſ-æfel. hama-beneſſod:· And" þa peanð eac" ætýed uppe on nōdeſum ȝteorpa on ȝtaðole. ȝone ȝtið-ȝefhðe hæleð hige-ȝleape hatað ƿide cometa be naman.

BREVIER SAXON.—CASLON and LIVERMORE.

Geƿitan him þa Nōdmen nægledon cneƿiƿum ƿneorū dapeſa laſ. on ƿinneſ meſe. ofer ƿeop pæteſ Diſelim ſecan ȝ heora land". æriſtmod. Splice þa gehnoðeſ begen ƿt ramne. cýning and æfeling. cýðe rohton. ƿeft-Seaſna land. ƿiſer hneamie". Læton him behýndan hna hnýttian". ƿalopig ƿadan". and ȝone ƿreaſtan hnepn. hýnned nebban. ȝ þane hafean ƿadan". eajn æfstan hƿit æfer hƿucan. ȝnæðigne guðhaſoc. ȝ þ ȝraeȝe ƿeop pulf on pealde :

SPECIMENS.

ENGLISH GREEK.—CASLON and LIVERMORE.

‘Ορῆς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ ὁ Θεὸς, οὐδὲ ἐῇ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδέν μιν κνίζει; ὅρᾶς δὲ ὡς ἐξ οἰκήματα τὰ μέγιστα αἱεὶ καὶ δένδρεα τὰ τοιαῦτ’ ἀποσκήπει βέλεα; φιλέει γὰρ ὁ Θεὸς τὰ ὑπερέχοντα πάντα κολούνειν. οὕτω δὴ καὶ στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοιόνδε· ἐπεάν σφι ὁ Θεὸς φθονήσας φόβον ἐμβάλῃ, ἢ βροντὴν, δι’ ᾧν ἐφθάρησαν ἀναξίως ἐωὕτων. οὐ γὰρ ἐῇ φρονέειν ἄλλον μέγα ὁ Θεὸς ἢ ἐωὕτον.

PICA GREEK.—WILSON and SONS.

Μαδῶν δέ μιν Ἀρτάνειος ὁ πάτερ, ὃς τοπωῶτον γνώμην ἀπεδίξατο ἐλευθέρως οὐ συμβουλέων Ξέρεη στρατεύεσθαι ἐπὶ τὴν Ἑλλάδας οὗτος ἀν ὥ’ ἦτρος φρασθεὶς Ξέρεεις δακρύσαντα, ἔρετο τάδε· “Ω βασιλεῦ, ἀς ποὺν ἀλλήλων “ κεχωρισμένα ἐργάσαι νῦν τε καὶ ὀλίγῳ πρότερον· μακα-“ γίσας γάρ σεωὕτὸν, δακρύεις.” ὁ δὲ εἶπε· “Ἐσῆδε “ γάρ με λογισάμενον κατοικτεῖεις ἀς βραχὺς εἴη ὁ πᾶς “ ἀνδράπινος βίος, εἰ τουτέων γε ἔοντων τοσούτων, οὐδεὶς “ ἐς ἐκαοστὸν ἐτος περίεσται.”

SMALL PICA GREEK.—WILSON and SONS.

“ Ἀνδρῶν γάρ ἐπιφανῶν τᾶσσα γῆ τάφος· καὶ οὐ στηλῶν μόνον ἐν “ τῇ οἰκείᾳ σημαίνει ἐπιγραφὴ, ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ, “ ἄγραφος μνήμη παρ’ ἐκάστῳ τῆς γνώμης μᾶλλον, ἢ τοῦ ἔργου “ ἐνδαιτάτας οὖς νῦν ἴμεῖς ζηλώσαντες, καὶ τὸ εὑδαιμόν, τὸ “ ἐλεύθερον, τὸ δὲ ἐλεύθερον, τὸ εὑψυχον κρίναντες, μὴ περιορᾶσθε “ τοὺς πολεμικοὺς κινδύνους.”

SPECIMENS.

LONG PRIMER GREEK.—WILSON and Sons.

Διότερ καὶ τοὺς τῶν τοκίας, ὅσοι πάρισται, οὐκ ἀλοφύρομαι μᾶλλον ἢ παραμυθίσμομαι. ἐν πολυτρέποις γὰρ ἔμφοραις ἐπίσταται τραφίτις. τὸ δὲ εὐτυχεῖ, οὐ ἀπὸ τῆς εὐπρεπιστάτης λάχωσιν, ὥσπερ εἴδε μὴ τοῦ, τελευτῆς, ὑμεῖς δὲ, λύπης· καὶ οἵ ἴνουδιμοτῆσαι τι ὁ βίος ἄροισις καὶ ἵτιλευτήσαι ἔντυμετρέψῃ.

BREVIER GREEK.—WILSON and Sons.

Δύσκολος μὲν ἀναλαμβάνει θιράπτινα καὶ χαλιστὸν ἡ φιλοσοφία τὴν ἀδελτεχίαν τὸ γὰρ φάρμακον αἰνῆς ὁ λόγος, ἀπούσιται ἱστίον· οἱ δὲ ἀδέλτοιχοι, οὐδενὸς ἀπονομῆς ἀπὸ γάρ λαλοῦσιν. καὶ τοῦτο ἵχυ σφύτος πακός ἡ ἀσιγνοία, τὸν ἀποκοῖναν καφέτης γάρ αὐθαίρετόν ἔστιν, ἀδράστων, ὅμηρος, μημφίσιον τὸν φίσον, ὃν μίαν γλῶτταν, δύο δὲ ἀτα ἵχουσιν.

PICA HEBREW, WITH POINTS.—CASLON.

אֲשֶׁר־הָאִישׁ אֲשֶׁר־לֹא־תַּלְךְ בְּעֵצֶת רְשָׁעִים וּבְדָרֶךְ חַטָּאים
לֹא עָמַד וּבְמַלְשֵׁב לִיצִים לֹא יָשֵׁב: בַּי אָם בְּתוֹרַת יְהוָה חַפְצָיו
וּבְתוֹרַת יְהוָה יוֹם וּלְילָה: וְהַיְיָ בְּעֵץ שְׁתָלָל עַל־פְּלִנִּים אֲשֶׁר־
פָּרוּ יְתוּ בְּעֵטוֹ וּלְלָהוּ לְאִיבָּל וּכְלָ אֲשֶׁר־יַעֲשָׂה צָלָח: לֹא־כָּבוֹ
רְשָׁעִים בְּמִשְׁפְּט וְחַטָּאים בְּעֵית צָדִיקִים: בְּיִרְאַת־יְהוָה דָּרֶךְ
צָדִיקִים וּבְדָרֶךְ רְשָׁעִים תָּאִיר:

SPECIMENS.

PICA HEBREW.—CASLON and LIVERMORE.

התען לסת נבורה התלביש צוארו רעמה: התרעישנו
כארבה הוד נהרו אימה: יחפרו בעמק וישש בכה יצא
לקראת נשק: ישחק לפחד ולא חות ולא ישוב מפני הרבה:
עליו תרנה אשפה להב חנית וכידון: בריש ורנו ינמא ארץ
ולא יאמון כי קול שופר: כדי שפר יאמר האח ומחרוק יריד
מלחמה רעם שרום ותרועה:

SMALL PICA HEBREW.—FRY.

יהוה רעי לא אחר: בנאות רשות יוכין על מי מנחת יתעלן:
נפשי ישוב נתי נטעל צדק למשׁ שמו: נם כי אלל בניא
צלמות לא אירא רע כי אתה עמי שטמך וטשענך הימה יתחמנן:
תשך לפני שלחן נגר צורי דשנת בשטן ראשינו כסוי רוח: אך טוב וחסד
ירדפני כל ימי חי ושבתי בכבוד יהוה לאורך ימים:

BREVIER HEBREW.—CASLON and LIVERMORE.

ולא חכמיה תקרו והבזהת תחן קללה: בראש מרגיט עלי דרך בית טיבות מבהר:
ליד שערים לפי קורת מבוא פתחים תורה: אליהם אישים אקרא וקליל אל בכ אדים: חביט
פחים ערמות וסליטים הביט לב: שימוש כי גידים אדרבר וטורה שפט טירחים: כי אמרת
והגה חci והבעת שפט רשות: בעדק כל אמרוי כי אין בהם נטהל תעתק: כלם מכחט למבחן
ושורשים לפצאי דעת:

SPECIMENS.

ARABIC, WITH POINTS.—WATTS.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * أَرْحَمَنَ الرَّحِيمَ مَالِكَ يَوْمِ الْنِّدَاءِ *
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِنُ * إِهْدِنَا أَصْرِاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِي
أَنْعَمْتَ عَلَيْهِمْ * غَيْرَ الغَضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ آمِينَ *

SYRIAC.—CASLON and LIVERMORE.

محبته لطفهم حمه: محبته حمه: محبته حمه.
محبته حمه: محبته حمه: محبته حمه.
حال بعطا يمحب لطفهم.



